

Media



By Joseph Markenstein
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Dedicated

to

Uncle Fulty

The mind is medium between brain and soul; the Eucharistic bread is the medium between the body and soul of Jesus Christ. This is our axiom-poem: that of establishing a woven tapestry of sensory relations with that all-encompassing and unknowing particle of the self-same: Am.

Am is a word denoting the first person singular of the verb “to be.” To be?...or Not to be? This is that question of perplexity in the body politic; that body for which there is no knowing of the self-same “I” anymore but it is the “we are.”

In objection of all legitimate practice of the ego, the “we” does not perceive the ego within the selves making the collective representative known as “our choice.” Now the verb is in passive voice of “to be.” When we say “our being,” we no longer acknowledge the “I” in us, the ego, rather that has been given over to the collective as a bid for union.

Phenomenology studies the unexplainable duality that the person’s ego is always at large to change its choice. Free

choice is considered phenomenal because once one has chosen, shouldn't it be fixed? Should there be any lingering will in some other direction?

Free will is the unknowing and undying connection between autonomic activity such as the brain telling the heart to beat, the lungs to breath, the liver to enzymate; and the nominal activities such as taking a walk, eating food, and deeper still to will to create and the ultima maxima will!...to love!

Love sick people have been known to withhold food from themselves for days either from the bliss of conjugal union or from the misfortunes of a broken heart. So free will can command an over-ride of autonomic systology when and only when the emotions are involved. For emotion is the medium between Free Will and the voided abyss of stillness.

In all of the descending matrices of these media, they have the common connection of being between one body and another, between one concept and another

and much as the liver is the medium between nutrition and waste product, so is the mind between the origin of all thought and the individuals brain and bodily needs.

The brain and body are conative of tempo-reality; nothing that lives after its declension which began when it first came into its prime. The origin of all thought is of ex-tempo-reality, of streaming consciousness and knows everything except its limit. This ex-tempo-reality is the unified “we” in the original singular “I” of the a-priori or prior to sensate conception of thought when and where “We” were One enormous “I”.

Now to the concept of an heterogeneous entity becoming a medium. Here hetero and homo are generic for exterior and interior; so that to say something is heterogeneous is to say a substance going into the subject and homogeneous is something going out from the subject as a medium of the whole One person and their personal “Am”, or Id in the Freudian, which has its unique additive to the overall derivative “I am” with no concept of “we.” Then our “Am” unique acquainted itself with the “we

are” and faces the rebirth of dying into the singular “I am” with a greater understanding of the self from its historical relation with other “Am’s both from its contemporary point of view to the psyches passed on by family history.

All of these are of course the relative way everything relates to One another on a logistical scale of functions both extirpetal and interpetal, exterior and interior, without having the question of “what if?”.

Barring out all theocracy, the theology of the Eucharist is sublime. It is the question put to the arbitrary: could “I” become something that I see and hold and even taste in this case of bread and wine? What would that sensible experience be like unto? To become bread from sensible person and hence be consumed by another so that the sensible properties would be lucid rather than a case of cannibalism where the host would need be dead or dismembered in some way and the spirit of the host not truly imbued?

In this interpose, were I like Christ to

be carried rather than carry, would I suffer sorrow to see mine host make an unloving or hasty act; while because of free will, I, as it were, were helpless to stop mine host even unto behest? When, I as an host of unleavened bread, entered, did I not suffer a passage like dying by entering into bread then into another free agent? That dying though is Θne of joy, for the person who chose to receive me had faith at the moment? However grew lax latter and being God's knowledge I know about a present impoverished act on mine hosts part from the eschatological side, the latter day already present and not future perfect, that they will already do it and they themselves genuinely hope they won't?

The truest question is: would I go mad in helping them or sad for their fallen wings of fate? And when in dragging me all the way to Hell's Gate, for God would not permit me to be lost at another's command, would I then forgive him or her? Would I be pained in missing him or her?

Our phenomenal inability to think on this with words are put sublimely by Henry

Wadsworth Longfellow turning the Icelandic poets phrase: “How long have I labored at thee! And so I cast my pen into the sea!” Emerson quotes: “Of all the words of tongue or pen, the saddest of these...it might have been.” Ernst Jünger: “The Western Destiny Neurosis” and wild psychotic catharsis as an epileptic finish to “accord.”

The theological term to the question of entho-morphism (empathetically Θne to the dissolution of the self into the agent communicant) is hypostatic. Hypo is Greek for under and status is a stance (what is the status of that patient doctor?). An “understanding” is empathetic; I understand you in juxtaposition to my experience. The opposite could be “hyperstatic” in suggesting “over” standing; when in this case it would be over-lord saying “I pity you” instead of hypostatic “I am in you.”

Since this work’s title is “Media,” the plethora of types within the integral of the arch of medium are elucidated. Θne medium is better or lesser than others. It truly depends on the relationship the

incipient has with the host. In the case of bread, it is no intellectual coup rather it is a queue of impulses through ions which construct molecules of grain into bread. These molecules in motion have a sub-intellectual substrate of cognition, that is in some mute fashion have a choice to make as a group comprising that whole and entire piece of bread.

When our Savior knocks on the door of bread, He requests entry to every individual particle at once, whom give their permesso in unison. Do they have the same free will as we do? Can they not a little later on renege on their original choice to let the Savior in?

If, and only if, this should never occur, it is explainable only by the incognizant innocents of that species. So as the sun also rises, so too does the Bread also reprise its permesso in the ceremony of innocents where it abounds.

This is where the Bread is no longer the same, though its ontological being continues without interruption. God so

shrinks and abases Himself that His corpus replaces not even the condensate within the Boson in its matter, rather only in super-substantial form. Now the Spirit of God, which is un-seeable, obscures His own flesh in itself to remain in that Host until it is either consumed by a communicant or until natural decline of all substances decays it over time. Then if that Host is not consummated by a communicant, it becomes like His repose in the sepulcher and patiently waits the final resurrection when this piece of Bread, as His representative body, shall rise again with Him in Glory.

Aristotle in his work on metaphysics reconstitutes the possibility of any and everything being preserved in its symbolic form, for spiritual matrix is concomitant to natural form as material appearance, as an eternal symbol. He does not believe all material appearances will become eternal symbols; only those substances with the proprietary sympathy of He as their eternal substrate. The “He” to Aristotle is the unknown God of Θeos (Theos) whom is the subject of objective theology; that “First

Philosophy” which is his proper title, the common term of metaphysics. This latter title was derived from the order of His original writings and followed immediately after His work on physics.

This is that way because “the physics” is a work of mental divination and Aristotle begins His discourse on Soul, then on Sleep, then on Dreaming, then on divination through dreaming, then on physics and finally on “First [cause] Philosophy” the Θeta (Theta) divination beyond bodily sensate divination as in all the former works mentioned; hence “meta” after-physics.

Indeed, were Aristotle contemporary with Christ, he would have proclaimed to the gentiles what only John the Baptist had to the Israelites: “There’s the Lamb!” For the teleology or manifest destiny of Bread is the unknowable God’s entry. He reconnoiters the substance of Bread back from Mammon and wine from Bacchus to their inebriant properties proper to their utilitarian destiny, namely: to be properly consumed and not wantonly wasted on

intoxicating use.

Matthew chapter 11 resounds with the “He” of the unknown Greek God of Θeta when it reads: “Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, “art thou ‘He’ that should come, or do we look for another?” Where Christ responds : “The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.”

God’s presents in the world established by Himself and penned by Matthew as the Θeta (theta), the “He” who was begotten before all ages and is the Son-God of the Father of all Time.

Later in this reading He says: John the Baptist came fasting and praying and you call him a madman, I, the son of man, have come eating and drinking and you call me a wine-bibber and a drunkard, yet Wisdom is justified of her children!”

Here, as in other places (Cf. John 2 1-11), Jesus does partake of inebriants as does every Θne at Θne point or another. His example is of chastity in inebriation so never to fall prey to the vice of intoxication, or in like manner the vice of sobriety; for sobriety becomes a vice when it takes a pride of place with no vent for inebriation. Many today say: “If you don’t fall to Θne vice or other, you’re not true to form; for isn’t form tainted? Is there any perfect form therefore?

The answer is out of Jesus’ own testimony when someone shouted to Him: “Good Rabbi” and Jesus retorts saying: “Call none good, for there is only Θne Good and that is the Father in Heaven.” (Matthew 23:8)

So, Jesus echos Aristotle in his belief that true divination is in relinquishment of the self to the wonder of the unknowable God-Θεως.

In John chapter 10:16, Jesus says: “And I have other sheep that are not of this fold. I must bring them also and they will listen to my voice. So there will be Θne

flock, One shepherd.”

Here, Christ is discoursing with the Pharisees of Nazareth whom doubted Jesus as the “Christ” for He was reared among them from childhood. A little later on in Christ’s discourse in verse 35 He says: “Does it not say in your own law that Yahweh (I) will make you gods?” At this they became indignant, for indeed He is God’s only begotten Son and indeed was proclaiming it and at this they tore their garments so He responded: “Rent you hearts and not your garments!” Then they sought to throw Him over a cliff, but His hour had not yet come.”

In a counter-position of scripture, Matthew 15 recants about a woman of Samaria, a gentile nation, who came to Jesus by night to beseech a healing for a sick relative and Jesus says: Am I to give the meat of Israel unto dogs?” Wherewith she retorts: “Even the dogs get the crumbs!” And upon that Jesus says: Go! Your request is granted.”

This is both a personal test of the

individual woman to see if she would humble herself and as a testament to the public that He was not...throwing this at anything with an Id to feed. No! He was reaching out to the higher concepts that western philosophy was on the brink of discovering. However, humility such as this woman of mean estate displayed is worth all the thoughts of tongue or pen! So, for her it has already been.

Yet in another scripture, again Matthew 8:8, the centurion is immediately accepted by Jesus and He beckons the centurion to lead Him to his house. But the centurion surprises Jesus by saying: "Lord, I am not worthy that you should come under my roof. I, as a Roman soldier, give a command and it is dispatched, so speak your word and it shall have been done!" Jesus then says He had not seen such faith in all Israel!

One thing that God respected about the brutal Romans was their greater ability for empathy than the Israelites of that time. Of course it's not to condone Roman practices, however where there is an

affective nature, in the opposite there is an underlying virtue.

Since some discourse has been devoted to who the ‘He’ is who’s necessity for lasting divinity, let us return to the subject of mediation.

The Eleusinian Mysteries are a collect of recipes for hallucinogenic (entheogenic by Dr. Hofmann) intoxicants as that form of naturalist divination in Western Greece where symbols were recollected and interpreted. This is what the French have called Champs Elysee of 3rd heaven, elysian field, for its connection to Super-Natural-natural beauty. Paradise however is Nature to perfection and the Eleusinian mixtures were of messa-super-natural or paranormal event derived by nature through scenarios rather than pure memento.

These hallucinatory states produced are bound to the back-drop of the stream in reflex which crafts images out of abstracted truth from a maelstrom of disconnected shapes with congruity to historical events. This back-drop is the medium, al-be-it

limited, for the vision to project out from as a contrast to the colors which comprise the phosphorus bio-luminescent images.

The medium of Elysium is woven from the opaque tapestry of sleeping souls who have not yet been born. This medium is in each one of us as the unconscious mind in a waiting queue to fold itself in while bulging out at the same time.

All elliptical visions have this manifold quality in the quantity of numbers in static chæos, where motion unseen churls to the phosphorus luminosity of quantifiable unity. This disunity, this spontaneous break of symmetry in the dark is a pinching integration in the prism-axiom between seen and unseen. The medium therefore is a contrasting point of sharp distinction between the gingham pattern of black-white, white-black, white-black, black-white. They bear the same similitude of pattern on both hemispheres where it is black-white, black-white and in turn white-black, white-black. In this particle rotation, it is sharp when on black-white, white-black and opaque when on the sides where the patterns repeat black-

white, black-white.

The point to this some-what painful dichotomy is to show the contrasted difference between the modality of tempo-reality and the strophico-Morpheus, that flat line, of supernatural reality. Supernaturally, dark and light are Θne without grey admixture; neither do dark and light flicker for the dominant pride of place in eternity as they do in time. This because the good dark wholly embraces the light as the light wholly gives itself and is expanded to the outer limits of that darkness. Hence dark is illuminated and light is exhumed from its grave of tension to free expanse and magnanimity.

Therefore any medium which is totally integrated will make the purer conduit as in electro dynamics of superconductors where statcoulombs cease to flicker with stop-gaps but become Θne whole flowing stream of electrical current.

Now that we've covered some ground in the medium of mind, let us speak of the medium of bread as mind. Remember

that mind is a manifold of brain and soul. So the Eucharistic Bread is mind between logistical reality and mystical science. Soul being equivalent to the mystical and brain equivalent to the logistical or as Reinhold Niebur puts it “the logos aspects of reality.” Like unto the body, the Bread has a natural mystical chemistry; natural in the sense of autonomic or automatic mystical activity. The communicant is the brain deriving soul from the underlying divinity, utilizing the Bread as medium or mental “back-drop.” Because the physique of the Bread undergoes no apparent change, there is still flicker in the under-structure where the molecules peak to the generic gingham pattern spoken of a little earlier; this is only an appearance. Logistical reality is kept unrevealed or un-reaped largely from a general lack of faith in people though this logos aspect of the reality that bread is...well...bread. How can it be as much or more than us as persons. His obscurity in this sacrament is an instrument of trust from us that God is there and that He is supine and hence “hidden.”

Does hidden mean: “Not there?” Then we might say absent without leave or vacantly He was never there at all. The Bread is truly a shield and it’s treasure underneath. Dissolution into this physical-mystical bread has not the dross of disillusion as does other temporal things, though outside of a communicant it will decompose and inside Θne person: digest. The mystical soul light is like the soul of the self and indeed the Eucharist has been referred to as a mirror for soul by the saints in light. The light under this form of Bread is mystical superconductor to the logistics of rapid modality in sub-particle material or sub-special human. A person with resolve is in super-conduction while Θne in swing is in statcoulombs of moral convection.

In light of this Light, the reunion of unity is flooded with illumination more than if the discord of human conception had never taken place at all. The communicant now has the unique over the general ability to cloth the self with God; something, that while it was unified with God in the prior period to conception, it now has an

individual Am to say with God: “Ego sum Resurrectio et Vita!” “I” am the Resurrection and the Life!” “To live is Christ and to die is gain!”

God Love You!